MOSES and AARON:

A

SERMON

Preached before the

KING

At *Saxham* in the County of *Suffolk*,
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Exodus 4. 16.

And he ſhall be thy Spokeſman *to the people: and he ſhall be, even he ſhall be to thee inſtead of a* Mouth; *and thou ſhalt be to him inſtead of* God.

UPon the firſt view of the Text and Context we find *Moſes* the ſervant of the Lord, and *Aaron* the man of God joyned together in one and the ſame Commiſſion; *both* ſet over a *Captived people*, to deliver them unto a more glorious liberty; and *both* ſent unto an oppreſſing *hard-hearted Tyrant* to demand a ſpeedy reſtitution from ſlavery, and to require ſatisfaction for injuries done unto the *Son of God*: ver. 22. *Iſrael is my Son*, even *my Firſt-born*; he is now alſo to be called, the *Redeemed* of the Lord; *Let my Son go that he may ſerve me; and if thou refuſe to let him go, behold, I will ſlay thy Son*, even *thy Firſt-born.*

Moſes, the meekeſt man in all the earth, does miſtruſt his own ability, who is ſufficient for theſe things? It is indeed the *good will of him who dwells in the Buſh* to ſend unto, and to work a deliverance for his people; But *who am I, that I ſhould go in unto Pharaoh, or bring forth the children of Iſrael out of Egypt? I am a man of ſlow ſpeech, and of a ſlow tongue*; Surely *Moſes* does not conſider the

great ſight before him, the *Buſh burning*, and *not conſumed*; a lively repreſentation to him in the very figure of it, that the more the people were afflicted, the more they did multiply and grow; notwithſtanding the *Egyptians made their lives bitter to them with hard bondage in Mortar and in Brick; all their ſervice wherein they made them to ſerve was with rigour*; yet *cap.* 1. 20. *the people multiplied, and waxed very mighty, and the Egyptians were grieved becauſe of the children of Iſrael.* And, doth *Moſes* know, and ſee all this? the *green tree* before him encompaſſed with flames, and ſtill alive? the people labouring as it were in the fire, in the furnace of affliction, growing out of weakneſs, and ſo from ſtrength to ſtrength under the weights of all their preſſures! and yet is he diffident and diſtruſtful, becauſe of ſome perſonal infirmities, as if that God could not make his ſtrength perfect in weakneſs? *Moſes* had beſt be careful leſt his humility and meekneſs degenerate into puſillanimity and fear, and ſo the Lord be provoked unto anger; for, *God will ſend by the hand of him, whom he will ſend,* and that is, *by the hand of Moſes*; yea, though, he be a *man of a ſlow ſpeech, and of a ſtammering tongue*, even hence has God ordained, and perfected his praiſe, that he may ſtill the enemy and avenger: what though his lips are not touched with a coal from, yet one that waits at the Altar ſhall be his Mouth? *Is not Aaron the Levite, thy Brother? I know that he can ſpeak well*, v. 14. and *cap* vii. 1. *I have made thee a God to Pharaoh; and Aaron thy brother ſhall be thy Prophet:* So long as you two keep together, lo I am with you Both, and that, to ſupply all manner of defects in either of you; my word is a ſure word of promiſe, if ſo be that you two are as one; ye put your ſelves out of my protection, if in the leaſt you ſever; but whilſt *Union* is promoted, neither of

you

you ſhall fail; and as a moſt certain indication, that you are like to ſtand and fall together, lo this is my everlaſting ordinance betwixt you Both; *v. præced.* Thou ſhalt put words into his mouth, which ſhall *no longer be his Mouth, but thine*; who hath made it ſo? have not I the Lord? And, leſt his meſſage ſhould be deſpiſed; his perſon hated, becauſe of the truth which he is to ſpeak; Lo, thou art to defend him, to *be on his ſide* to *withſtand Pharaoh*; ſee thou to that, have not I ſaid it? nay, I have ſet thee ſo, *Thou art unto them both inſtead of God*: Thou art as *God*, to *Aaron*, to protect him; thou art as *God* to *Pharaoh*, to execute wrath and vengeance upon him; and therefore upon this double account ſhall *Aaron be thy ſpokeſman to the people*; his office is again renewed upon, and confirmed unto him; *he ſhall be*, even *he ſhall be unto Thee inſtead of a Mouth*; becauſe that thou, on all accounts and upon every occaſion *ſhalt be to him inſtead of God.*

The words, as you hear, having this relation to the Context, are in themſelves, an account given us of the two ſtanding Ordinances of *Magiſtracy* and *Miniſtry*; a *King*, as Supreme, and an *High Prieſt* both conſtituted by God himſelf to live, to love and to rule together; and this inſtitution confirmed and ſettled by way of ſupply to ſomething that was wanting, an amends made for a perſonal inſufficiency; whilſt *Moſes* out of a principle of ſelf-denial would not *ambire Magiſtratum*, be too haſty in taking upon him βάρος τῆς δόξης the burden of this honour, ſince he was conſcious to himſelf of his own inability, *ver.* 10. *O Lord my God, I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken to thy ſervant:* This humility, and modeſty in *Moſes* at the firſt was commendable; but, honour follows thoſe who ſhun it, eſpecially where ſo exemplary a meekneſs goes before it; God

therefore renews his command, with a promiſe of aſſiſtance in the work drawn from his own omnipotence, *ver.* 11. *who hath made mans Mouth? have not I the Lord? now therefore go, and I will be with thy Mouth, and teach thee what thou ſhalt ſay* Yet, this would not do; the meekneſs of *Moſes*, hath betrayed him to diffidence and diſtruſt; fain would he be rid of the imployment, fearful he is that he ſhall not go through with it, but ſink under the weight of it, *ver.* 13. *O my Lord, ſend I pray thee by the hand of him whom thou wilt ſend:* In which words, whether *Moſes* requeſted, that his brother *Aaron* might be joyned as a fit companion with him; or, whether he had an eye to the promiſed *Meſsiah*; — *Him whom thou wilt ſend,* — *Chriſt* in the fulneſs of time to be *ſent* to work a great *Redemption*, of which this preſent *Deliverance* was to be but a *Type*; and therefore, none like Him, to accompliſh *Type* and *Anti-type* at once; I ſay whether it were one, or other, is not much to our purpoſe, further then the juſt naming of it to inquire: This we are ſure of, that *Moſes*'s unbelief was reproveable, his ſin of diſtruſt aggravated, becauſe he could not take heart from Gods expreſs Promiſe; Notwithſtanding the wonderful ſight which he ſaw, the gracious words which he heard, ſtill he was faithleſs and not beleeving; hence, *ver.* 14. *the anger of the Lord was kindled againſt Moſes*: However, to make way for an all ſufficient ſupply, both the *Humility* of *Moſes*, and his *Diffidence* was not unfitly urged; his *Humility* which God *encourageth*, with a gracious Promiſe of a ready help from himſelf; his *Diffidence*, which God *convinceth* againſt all Objections, by promiſing an aſſiſtance moſt effectual, even from his own experience of it, *ver.* 14. *Is not Aaron the Levite, thy Brother? I know*, and ſo doſt thou, *that he can ſpeak well*; He will be glad to meet thee; *and, thou muſt*

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rejoyce to go with him; This is the *ſupplement* of all defects from you two, one with another; and here is the *Completion* of your Commiſſion, *My aſsiſtance* to *you both*. So that the verſe before the Text is a ſupply to both from God, which denotes to us the *Divine Ordinance* and *Inſtitution*; and that 1ſt. *Verbal*, Thou ſhalt *ſpeak unto him, and put words in his Mouth*; *and I will be with thy Mouth, and with his mouth*; 2dly *Real, I will Teach you what you ſhall do*. The Text is the *mutual ſupply*, as conſequential upon the *Divine Inſtitution*, that one muſt make for the other; This being the ſcope, and ſum of the whole Paragraph; —That, Government both *Civil* and *Eccleſiaſtical*, was at firſt inſtituted and eſtabliſhed by God himſelf, over ſuch a People, whom he would take and chooſe to himſelf for his own inheritance; and theſe two inſtituted not onely *at one Time*; but, *both* in an *Union*, in a mutual relation and dependence one upon the other: whether the Phraſe in the Text, as ſpoken by God himſelf, *He ſhall be*; and, *Thou ſhalt be*, —be by way *of precept*; then it denotes the *neceſsity* of this *mutual Union*; Or, whether it be by way of *Promiſe*, referring to the foregoing verſe, then it denotes the *Utility*, and advantage of this *Relation*; ſince there is no *aſſurance* of Gods *Bleſsing*, on which ſide ſoever the *Diviſion* or *Separation* be made.

> 'Tis pity to *divide* the Text, when the words ſpeak nothing but *Union*; I ſhall endeavour to keep my ſelf cloſe to the ſcope of them, whilſt I confine my Diſcourſe unto theſe *Three Particulars*;

1ſt. Here is the *Promulgation* of two great Authorities, and that made to thoſe who are ſubjects unto Both: the

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Promulgation is to be made by the *High Prieſt*; who, while he *ſpeaks* for his *Prince* unto the *People*, doth at the ſame time declare his own *appointment* to be of a *Divine Right*: *He ſhall be thy Spokeſman unto the People*; *He ſhall be*, even *He ſhall be to thee inſtead of a Mouth.*

2dly. Here is the due *Execution*, firm *Eſtabliſhment* and ſure *Adminiſtration* of both theſe Authorities; whilſt the *Prince* doth defend the *Prieſt*; he doth ſo *ſtand by himſelf*; the Throne is thus eſtabliſhed to him in Righteouſneſs, the Kingdom is confirmed in the hands of *Moſes*, whilſt he is unto *Aaron inſtead of God.*

3dly. Here is a Promiſe of *ſucceſs* to Both; an aſſurance that God will not be wanting, where this *Union* is continued; and that taken from the Phraſe, or manner of expreſſion in the Text, relating to the laſt words of the foregoing verſe, ſpoken by God himſelf by way of Promiſe, *He ſhall be*; and, *Thou ſhalt be*; and then, *I will be with thy Mouth*, and with his *Mouth*, and will *teach you what ye ſhall do*: This is the ſum of the Text, and the Deſigne of what further I have to ſay from it;

* *Can. Eccl. Angl.* 55.

"*Of which that I may ſo ſpeak, and you ſo*
"*Hear, that we may all of us profit, Let us*
"*pray*, * &c.

1ſt. The *Promulgation* of two great Authorities, and that made to thoſe who are *ſubjects* unto Both; the *Promulgation* is from the *High Prieſt*, who while he *ſpeaks* for his *Prince* unto the *People*, doth at the ſame time declare his own *appointment* to be of *a Divine Right*: *He ſhall be thy Spokeſman unto the People*; *He ſhall be*, even *He ſhall be to thee inſtead of a Mouth.*

He

He ſhall be thy Spokeſman;

Et loquetur ipſe pro Te cum populo; Targ. Onk. --He ſhall ſpeak *for thee* to the people; that ſo they may be taught to obey not for wrath, but for conſcience ſake: *& accidet ut ſit ipſe Tibi in interpretem*, Targ. Jonath. and he ſhall ſpeak *from thee* to whomſoever thou thy ſelf ſhalt go, or ſend him; He is to be no other then a *voice* crying, whether it be in *Egypt*, or in a *wilderneſs*, to prepare thy way before thee, and to make thy paths ſtrait; *quicquid* Moſes *mandâſſet tanquam intellectus concipiens*; *hoc* Aaron *loquetur, tanquam os exſequens*, Toſtat. Abul. in loc. Whatſoever *Moſes*, who reigned as King in *Jeſhurun* did dictate out of the abundance of his heart, whoſe wiſdom was as the wiſdom of an Angel of God, to know all things to be done; that *Aaron* the *High Prieſt* was to declare and publiſh, and to ſpeak it ὡς λόγια Θεῦ as the *Oracles* of God. Thus the *Prieſt's lips* are to preſerve and to proclaim knowledge; the people are to ſeek the laws of God, and of the King at his *Mouth*; that is, ſo far the laws of Both, as their ſalvation may be concerned in the cheerfulneſs of their obedience; and to tell them, that if they do in the leaſt reſiſt they ſhall receive unto themſelves damnation; For, as the *Prieſt* is the *meſſenger* of the *Lord* of Hoſts; ſo, not unfitly is he alſo the *meſſenger* of the *Lords Anointed*.

And this may not improperly be the reaſon of the preſent Inſtitution in the Text; if the *Prophet* be the *Mouth* of God; well may he be ſo unto his *Prince*, who is *inſtead of God*, Jer. 15. 19. *Thou ſhalt be as my Mouth*; (ſays God unto his Prophet) even as the *Mouth of God*: The *Law of God is dumb*, it is as a dead letter without a *lively voice* to publiſh it; how ſhall they *beleeve*, except they *hear*? and how ſhall they *hear* without a *Preacher*? The

Law of *Man* is dumb too; *Promulgatio eſt de eſſentiâ legis*; *Promulgation* is of the very *eſſence* of a law in order to its being obſerved; and great ſecurity there is unto the ſubject, that the laws of God and Man do not thwart and contradict each other, when the *Trumpet* is blowed in *Sion*, and the *voice* is from the *Sanctuary* that beſpeaks Obedience unto Both: It is not then abſurd, that the *Keeper* of the Kings Conſcience ſhould be His *Confeſſour*; he to tell, when commanded, unto the people what are the thoughts of his heart; the Practiſe is as ancient, as the preſent Inſtitution in the Text; and perhaps as an intimation, how fit it is that it ſhould be ſtill continued in thoſe polities that are called *Chriſtian*, the office is again confirmed upon *Aaron*, by this *Repetition* of it, *He ſhall be*; even, *He ſhall be to Thee inſtead of a Mouth.*

From all which I might raiſe and proſecute this Obſervation;

That the *Miniſterial Function* is the moſt proper, certain, effectual and perpetual *Mouth* of the *Common-wealth*; and that from the *Chief Magiſtrate* to the *People*; and therefore is by *no means* to be *excluded Senates*: *Aaron* is to be the *Mouth* of *Moſes*, in every thing in which *Moſes* ought to be his *God*, and that is, reciprocally, and Univerſally upon all accounts, and at all aventures. They are the words of him who was both a *King* and a *Preacher*, Eccles 12. 9. *The Preacher muſt be wiſe to teach the people Knowledge*; how can he find out *acceptable words*, ſuch words as may be as *goads*, or *Nails faſtned in a ſure place*, unleſs he be permitted to converſe with thoſe that are the *Maſters of Aſſemblies*, and ſo may he ſpeak ſuch words, as are given from *one Shepherd*? But, I need not magnifie the Prieſt's Office in this particular; the happy temperament of the Conſtitution under which we live is an abundant demon-

demonſtration to us, that the laws by which we are governed were inſtituted in the fear of God, and conſequently the Obligation is greater upon the ſubject to obey them, ſince the Authority that confirms them is both *Spiritual* and *Temporal*.

I paſs by this *double honour* (poſſibly ſome think it too much for thoſe that labour in the Word and Doctrine) and I follow that which is the great deſigne of the Text, the *Union* that is here fixed, and everlaſtingly to be promoted; and therefore, the Word is ſingular, *Regis & ſacerdotis unum eſt Os*; there is but *one Mouth* aſſigned both to *King* and *Prieſt*; the one is to think, the other to ſpeak the ſame thing, *Moſes* and *Aaron* to go hand in hand together: Hence it is obſervable, that they were *Both* of the Tribe of *Levi*, *ver.* 14. *is not Aaron the Levite thy Brother?* The *Levite*, and thy *Brother*; and *his Mouth* to be thy *Mouth*; to ſpeak the *words which Thou ſhalt put into it*; Why then ſhould there be any difference betwixt *Moſes* and *Aaron*, ſince they are *Brethren?* They are Both of the *ſame Tribe*, which the Lord had choſen out of all the *Tribes* of *Iſrael* to come and *Miniſter* before him; the *One* was to deliver, the *Other* to *teach* and *inſtruct*, Both together to *eſtabliſh* and *confirm* in a perpetual and never ceaſing Oeconomy what are the *judgements* and the *ſtatutes* of God and Man.

And, all this not to *Jacob* and *Iſrael* onely; but, to *Pharaoh* and the *Egyptians* alſo:

1. *Aaron* is the *Mouth* of *Moſes* to the *People*; that is, to *Iſrael*; to tell them that they are the *Viſited* and *Beloved* of the Lord; to proclaim to them the Royal Law of liberty out of the houſe of bondage from their ſlavery; to wiſh them to follow the directions of their *Law giver Moſes*, who will rule them according to the *integrity* of his

 heart,

heart, and guide them with the *skilfulneſs* of his hand: with the *skilfulneſs* of his *hand*; with great and wonderfull Dexterity, will he extricate them out of all their miſeries, remove their ſhoulders from the burdens, and their hands from making the pots.

2. And ſo *Aaron* to be the *Mouth* of *Moſes* to *Pharaoh* and his ſervants; to denounce and execute as many Plagues on him and his people as are the Tribes of *Iſrael*, (if you reckon the plagues and ſigns together from firſt to laſt) a *Plague* for *each Tribe*; becauſe of the hard and cruel bondage wherein he made each of them to ſerve; neither would he permit them to depart in peace from amongſt them, that they might worſhip the Lord their God.

And here by the way we may take notice, how neceſſary is this *Union* betwixt King and Prieſt; how comfortable is their *mutual aſsiſtance* then eſpecially, when there is danger of a *common enemy* both to Church and State; when there are a Generation of Men like *Pharaoh*, who will not permit the people to be at quiet, onely becauſe *Moſes* and *Aaron* would have them to ſerve the Lord; how ſhould *Moſes* at ſuch a time ſtand at the door of the Tabernacle with the Rod of God in his hand for the defence of *Aaron*? and, how ſhould *Aaron* lift up his voice in the behalf of *Moſes*, hold up his hands, leſt that *Amalech* prevail? in a word, The Commandment is to go forth from Both, to reſtore and to build the Temple; the *One* muſt ſtand like ſtout *Nehemiah* with his ſword in his hand, that ſo the work be not hindered; the *Other*, not unlike holy *Ezra*, a Prophet of the Lord, with the ſword or the keys of the Kingdom in his *Mouth*, that ſo it may be perfected in Righteouſneſs; great is the care which *Both* together muſt take for, many are the kindneſſes

which

which *Both* together must do unto the House of God, and the Offices thereof.

O then! may *Aarons* Bells never ring backward! if ever, let it be to call the people as *One man*, to the quenching of a common flame; let it be to stand between the *living* and the *dead*, when a plague is begun, that it may be staid; *pro Te loquetur, He shall speak for Thee to the people*; surely then he is not so to speak, as to *inveigh* against him, to *aggravate* his *failings*, to *exasperate* and *calumniate* his *Person* before the people; he may lift up his Voice like a Trumpet, but it must not be the Trumpet of sedition, the Alarm of War sounding to battel from the Pulpit; let him cry aloud, yea and he may not spare to tell *Judah* and *Israel* of their sins, but it is not fitting to say to a Prince that he is wicked; Such language as this does least of all become the Mouth of *Aaron*; Much more unseemly is it for him to say before the *People*, (be they *Israel*, it will increase their *murmurings*, be they *Egyptians*, it will add to their *hard-heartedness*) that *Moses* is ungodly. God doth hear the blasphemy of those who do in the least, though it be but in a thought, slander the footsteps of his Anointed: *Aaron* himself was too sad an instance of this, when he murmured against *Moses*, saying, *Num.* 12. 2. *hath the Lord indeed spoken onely by* Moses? *hath he not also spoken by us?* Yes, he hath spoken by you *Both*; and yet the *Leprosie* upon *Miriam's* forehead, may be an intimation unto *Aaron* that he do cover his *Mouth*, and shut his lips, such language as this hath defiled them, *Unclean, unclean.* But the meekness of *Moses* was soon intreated, and the God of mercy did accept of his intercession, so that immediately there was a healing of this breach, and *Aaron* is still continued to be the *Mouth* of *Moses* to the *People.*

To the people: if to *Moſes*, ſurely much more to *them*; and the *People* are to attend to him with reverence upon this treble account, becauſe that he is the *Mouth* of God, of the *King*, and alſo of the *People*; *Heb.* 5. 1. Every *High Prieſt is Ordained for men*, (that is) is ſet over men *in things pertaining to God*; the manner of expreſſion in the *Original* is the ſame with the *Septuagint* in my Text, Πᾶς Ἀρχιερεὺς ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν. *Every High Prieſt is ſet over men, as concerning thoſe things which are to God-ward*, that is, (the interpretation may fairly be admitted without any great ſtreſs upon the words) ſet over the *ordinary ſort of men* to tell them with Authority and with Power what is their duty either to *God* or his *Vicegerent*, to the *Lord* of Lords, or to thoſe who are *inſtead of God*; and they who do reſiſt or deſpiſe either *One* or the *Other*, do not deſpiſe or reſiſt the *Man* in *either* of them, but the *God* that is in them *Both*. And this brings me to the

Second thing I obſerved from the Text, which is the due *Execution*, firm *Eſtabliſhment* and ſure *Adminiſtration* of both theſe Authorities together, and that no otherwiſe then by a *Divine Diſpenſation*; Whilſt the *Prince* doth defend the *Prieſts* of the moſt High God, he doth ſo ſtand by himſelf; the Throne is thus eſtabliſhed to him in Righteouſneſs, the Kingdom confirmed in the hands of *Moſes*, whilſt he is unto *Aaron*, and to his ſons *inſtead of God*.

Inſtead of God; ---*in his quæ ad Deum*, Vulg. That is, in the letter of the Text, *in thoſe things which pertain to God*; *Tu eris illi in Principem quærentem Doctrinam à facie Domini*, Targ. Jonath. *Thou ſhalt be a Prince* to him, a *Prophet* as well as he, yea and ſomthing *more then a Prophet*, he ſhall *ſeek the Word*, which he is to ſpeak, *from Thee*;

and

and that, as it were *from the face of God*, Numb. xii. 6, 9. *If there be a Prophet among you, I the Lord will make my ſelf known to him in a Viſion, or I will ſpeak to him in a dream: but my ſervant* Moſes *is not ſo*; this is the difference betwixt him and *Aaron*; with him will I ſpeak *Mouth* to *Mouth*, even *apparently, not in dark ſpeeches, and the Similitude of the Lord,* (that is of *God-man* to come in the fleſh, this *Similitude* of the Lord, as *præluſory* to the reality of his *Incarnation*) *ſhall he behold.* So that, what was *Jethro's* counſel betwixt *Moſes* and the *People*, ſeems here to be Gods inſtitution betwixt him and *Aaron*, *cap.* xviii. 19. *Moſes was to be to Aaron to God-ward*, to bring the cauſes unto, and to receive the Law from *God*; and *Aaron* being to be his *Oratour* or his *Herald* was to make *Proclamation* of the *Divine Law* unto the People, and upon all occaſions to conſult the *Face of Moſes*, the *Face* which did *ſhine* becauſe of the *Divine Glory* on it, and was therefore to be conſulted as an *Oracle:* This Paraphraſe, though it may be true in the Letter of the Text; yet to take in the ſcope of the whole Paragraph, which is, a *Union fixed by God himſelf betwixt theſe two*, we muſt as to this expreſſion further improve our ſearch:

Inſtead of God: —— that is, to defend him, that ſo he may ſpeak boldly for thee, as he ought to ſpeak; that his *Mouth*, which is no longer his, but *Thine*, may be opened for Thee in confidence. We find in this book of *Exodus*, that *Princes*, and the chief Miniſters of juſtice amongſt men are firſt called *Gods*, *cap.* xxi. 6. the ſervant that had a mind to continue with his Maſter for ever, was to come unto the *Judges*; that is, unto the *Gods* אל־האלהים in the *Original*, and before them was the perpetual ſervice to be ratified; and again, *cap.* xxii. 8. The thief was to be brought to the *Judges*, that is to the

the *Gods* (the ſame word in the *Original*) to ſee whether he had put his hands to his neighbour's goods: and *v.* 28. ſuch Magiſtrates are ſecured from all manner of ſlander that may be caſt upon them by malice or evil ſpeaking, *Thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of thy People.*

They are called *Gods* upon ſeveral accounts; I briefly inſtance but in two; the *Ubiquity of their Preſence*, the *Omniſcience of their Knowledge.*

1. The *Ubiquity* of their *Preſence*, they are *every where*; their influence is unlimited: the fancy is not new (ancienter then a modern Poet, and I hope may now be better applied) that *Kings* and *Princes* do in this reſemble the *Deity*, being like a *Circle* whoſe *centre is every where*, and whoſe *circumference is no where.* God and the King can do no harm, the reaſon is, that *Diffuſive influence* that is from Both directing, managing, ſwaying and conveying all the good, and all the happineſs that is felt or enjoyed by the lower world, or the inferiour ſort of mankind; all which is purely the product of *Providence* from the *One*, and *Government* from the *Other*; and if the Sun ſhining upon a Dunghil doth exhale vapours that are offenſive, it is not becauſe there are ſpots in the Sun in Heaven, but there is corruption in the Dunghil upon earth.

2. The *Omniſcience of their Knowledge*; they do as it were *know every thing*, Prov. xvi. 10. *A Divine ſentence is in the lips of the King, His Mouth erreth not in judgement.* Who could have thought, that the way to find out the bowels of a Mother, was to make the Child a ſacrifice, till King *Solomon*, as the firſt effort of his Princely

ly Spirit, tried the experiment? but, ſays the Text, 1 *Kin.* iii. 28. *The wiſdom of God was in the King to do judgement*: And this kind of *Omniſcience* is a gift beſtowed upon *Judges* and other Miniſters of Juſtice when they execute the laws of God and the King upon Capital offenders, the indictment againſt whom is, *that they have not the fear of God before their eyes*, our Law taking ſpecial notice of the *malice* of the *heart*, and proving that by ſome *Overt-act*; whilſt many times the *Judge* upon the *Bench*, to the admiration of the ſtanders by, through a little, very little glimpſe of a moſt improbable circumſtance doth unravel a whole myſtery of iniquity, ſo that on a ſudden the Priſoner ſtands ſelf-condemned at the Bar; he might ſpare both Judge and Jury the trouble of bringing in, and pronouncing their Verdict, ſince the ſentence of Death is to be read in his countenance, and his face gathers blackneſs; what can all this be, but an immediate aſſiſtance, a ſpecial illumination from God himſelf in the moment of judgement? *Pſal.* lxxxii. 1. *God ſtandeth in the Congregation of the Mighty, he judgeth among the Gods*; v. 6. *I have ſaid, ye are Gods.*

Grotius, upon theſe and the like expreſſions in Scripture tells us, that whereever the name of *God* is given unto men, *ſignificat judiciariam poteſtatem, & jus vitæ & necis*, it implies a judiciary power, and that no leſs, then of life and death: Our bleſſed Saviours Comment upon the compellation (which certainly is the beſt) runs thus, Saint *John* x. 35. *he called them Gods, unto whom the Word of God came*: it is obſerved by a *learned Paraphraſt* of our own, that the *coming of the Word of the Lord*; ſignifies, Gods appointing a Man to ſome particular Office, and giving him power and ability for the performance of that Office to which he is appointed; and *D. Ham.*

ſo it is conſtantly uſed in the writings of the Prophets, who do moſt of them begin their Prophecies with this ſolemn form of Words, *The Word of the Lord came unto me ſaying*, which is no more, then as it were, the Opening of their Commiſſion, the Reading of their Patent, the firſt ſhewing and vouching of that Authority by which they act: all which is an intimation unto us, that the Supreme Magiſtrate, and other ſubordinate Rulers and Governours ſent by Him for the puniſhment of wickedneſs and vice, and the praiſe of thoſe that do well, have Θεῖόν τι ſomething of *Divinity* ſtampt both on their *Perſons* and their *Office*, and conſequently that *Both* are *Sacred*.

This account you have of the Compellation, as it may be applicable either to King, Prieſt, or any Miniſterial Diſpenſour of Publick Juſtice: whence by the way, it is again obſervable, *That the Prieſt had all along from the beginning his ſhare in the Civil Government*; if the Word of God came to *Moſes*, in that he was *inſtead of God*; yet it was to be *ſpoken* or publiſhed from the *Mouth* of *Aaron*: and therefore S. *Paul*, when he had ſpoken leſs warily to the *High Prieſt*, begs pardon, with an acknowledgement of his fault as a tranſgreſſion of that inhibition beforecited, *Num.* xxii. 28. *Thou ſhalt not revile the Gods: I wiſt not brethren that he was the High Prieſt*, for it is written, *Thou ſhalt not ſpeak evil of the Ruler of thy People*; Act. xxiii. 5.

So then; if they Both act by one and the ſame *Commiſſion*; he of the two that hath the Preeminence, (for a *Supremacy* and *Subordination* muſt be admitted, elſe there could be no Government,) does no more then vindicate to himſelf his own Royal Prerogative; whilſt he ſecures, as firm and inviolable to the other, his Prieſtly priviledges and immunities: and in this ſenſe moſt properly, and to beſt

best purpose is *Moses to be unto Aaron instead of God.*

Instead of God; -- yea, and that in as many respects, as *Aaron* was to be to him *instead of a Mouth*, the Relation being all along mutual and reciprocal.

Instead of God to Aaron; -- whether it be before the *Israelites* or the *Egyptians*.

1. Before the *Israelites*; -- yea, though they be the two hundred and fifty *Princes of the Assembly*, Num. xvi. 1. *Men of renown, famous in the Congregation*, gathered together in a grand conspiracy to invade the *Priesthood*; *Moses* must then speak as *from God himself*, and declare who it is that is *holy amongst them*, whom the Lord hath chosen to come nigh unto himself: *v.* 11. *What is Aaron, that ye murmure against him?*

2. Before the *Egyptians*, -- *Pharaoh*, his *servants*, and his *People*: cap. vii. 1. *I have set thee as a God to Pharaoh, and Aaron thy brother shall be thy Prophet: -- Thou shalt speak what I command, as from me to* Aaron; *and He shall speak what Thou shalt suggest, as from me to* Pharaoh; *and thus, Thou shalt be as* God *to them Both*; Mine *Oracle* to the *One*, to reveal all my mind; my *Rod* and *Scourge* upon the *Other* to execute all my wrath; though he will not as a man of wisdom should, hear the Rod, and him that hath appointed it; yet thou shalt multiply my signs and wonders in the land of *Egypt*; *Jannes* and *Jambres*, though they may withstand, shall not altogether prevail; when they see the dust from under them, to crawl up in Vermin on them, they shall lay their hands upon their Mouths, and abhor themselves in that Dust, acknowledge this to be the Finger of God; and throughout all, they shall confess, that the Rod in the hand of *Moses* was guided by the Arm of the Almighty.

Thus God hath fenced, against a common enemy,

both King and Prieſt in a mutual dependance; the One with Power ſufficient, that he may uphold; the Other with a ſure defence that he may be ſuſtained; and the intereſts of Both theſe are ſo interwoven together, that whereever the Breach is made, the injury is alike damage to Both. It is the ſame *God*, who hath given commandment concerning *Princes*, that they ſhould not be touched by the hands of violence, *Touch not mine Anointed*; as they are *Anointed*, they are *Mine*, they are as *my ſelf*; who hath likewiſe in the very next words given it in charge, whether it be to *Prince* or *People*, to *Magiſtrate* or *Peaſant* concerning thoſe who have a more *immediate attendance* upon him, *Do my Prophets no harm*.

As therefore *Aarons Divine Mouth* muſt be opened for, not againſt *Moſes*, he muſt not traduce, ſpeak evil of him before the *People*; So, *Moſes*'s *God-like Power* muſt be exerciſed, and exerted for, not againſt *Aaron*, he muſt not ſuffer him to be expoſed to the ſcorn and reproach of a froward, and an untoward generation.

In order to which Defence, that their perſons may be Venerable whoſe office is ſo ſacred, the maintenance of whom in honour is ſo great a ſecurity unto Majeſty, to be ſure *Moſes* will be careful that *Aaron and his ſons* have an *inheritance* allotted to them in the *Promiſed Land*; and that, not apart or diſtinct by themſelves, but as a Bleſſing to whole *Iſrael*, diſperſed amidſt and throughout all their Tribes: This was *Moſes*'s laſt Benediction upon the Houſe of *Levi* not long before his death, *Deut.* xxxiii. 11. *Bleſs, Lord, his ſubſtance, and accept the work of his hands; ſmite through the loins of them that riſe againſt him, and that hate him, that they riſe not again.* It is not to be imagined, that *Moſes* will take leſs care of *Aaron*, and the *Levites*, then did *Pharaoh* of his *Egyptian Prieſts*, who in the

the days of famine had enough, their portion of meat assigned to them from *Pharaoh's* Table; insomuch that when all the land of *Egypt* was bought into the Crown, *Gen.* xlvii. 22. *Onely the lands of the Priests were not sold.* In this sense also is *Moses* to be to *Aaron in the stead of God*, to secure unto him the *Lord's inheritance*, since dreadful are like to be the effects of *Sacriledge* upon that Nation or People, amongst whom it is an iniquity, though endeavoured to be established by a Law; May the King, and his Throne be guiltless, the Kingdom established unto him in Righteousness, for *He* onely *is as God*, who doth preserve in the hollow of his hand the *Churches portion* from the violence of such, who pant after nothing, but the Dust of the Earth, upon the Head of the Poor.

One inference *more.*

The words of the Text are spoken *Universally*, and at large, without the least limitation and restriction; which may be an intimation to us, That this labour of love here required from one to the other must be reciprocal, the *Union* preserved inviolable, whatsoever *personal provocations* may unhappily intervene on either side. We do humbly crave pardon, whilst we do suppose that which we need not fear, since we are assured that *Moses* was the most true hearted man in all the earth, faithfull in all the *House of God*; yet, should he refuse to be a *God* to *Aaron*, withhold his protection from him; so put a veil over his face, that he should not in the least behold his countenance; and then throw it off again, onely to terrifie him with his frowns; for all this, the Obligation doth not cease on *Aaron's* side, he must still be the *Mouth of Moses to the People* Again, should *Aaron* shut his own *Mouth*, not speak for *Moses*, when the sons of *Belial* are against him; more out of policy then good honesty, keep silence at such a time,

becauſe it is an evil time; for all this, *Moſes muſt ſtill be unto Aaron inſtead of God*; — *inſtead of God*, that is, as *Supreme*, and *far above* him, he may viſit upon, and puniſh him for his *perſonal miſcarriage*; nevertheleſs at the ſame time he is obliged to *maintain* and defend as ſacred the *whole Order*. Doth *Aaron* make a calf in the abſence of *Moſes*? hearken to the voice of an unruly people in their deſpite of *Moſes*? *As for this* Moſes, *we wot not what is become of him*; (though they knew him to be in the *Mount* with God;) and in the mean time, does *Aaron* make the people naked to their ſhame? upon this, *Moſes* was not ſo well adviſed when he brake the *two Tables*, of both which he ſhould have been the *Keeper*; and it was ſome aggravation of his Paſſion, in that he brake them at no other place but the *Mount of God*; notwithſtanding this ſore Provocation, he muſt be ready to defend *Aaron* againſt the Sedition of *Corah*, and the Rebellion of the Congregation of *Abiram*.

We do not read that *Moſes* did ever perſonally offend *Aaron*, we have heard ſufficiently both of his meekneſs and faithfulneſs; but alas! *Aaron* once and again unhappily miſcarried, both in the buſineſs of the *Golden Calf*, and in the matter of *Miriam*; and, notwithſtanding both theſe, the ſin being juſtly reproved, and in ſome ſort puniſhed, the *Union* in my Text was preſerved: *Aaron*, though the *Saint of God*, did not in one or two inſtances, as he ſhould (Oh that he had been careful!) rule his tongue; yet *Moſes* muſt be cautious that he do not ſhut his *Mouth*; he is ſtill the *Ordinance of God*, and therefore not to be infringed, the *Order* is to be ſecured ſetting aſide all *perſonal offences*; the errour was no ſooner acknowledged, then forgiven and paſſed by, and all, that *God's Inſtitution* between *Both* might be obſerved inviolable; *Aaron* is ſtill to

Moſes

Moſes inſtead of a Mouth before the People; and *Moſes* in this, like unto God that had appointed him, Merciful and Gracious, not eaſily provoked, nor long angry; he is yet *to Aaron inſtead of God: Si non errâſſent, feciſſent minus*; upon a miſcarriage humbly acknowledged, & the penalty obediently ſubmitted to on the one hand; and the ſame as frankly pardoned, as generouſly remitted on the other, the Obligation is hence the ſtronger between Both; even thus much good, out of what might have been ſo great an evil; a firmer reconciliation, a ſurer eſtabliſhment from a little ſhaking; whilſt all animoſities being laid aſide, the *Unum neceſſarium*, that One thing neceſſary, *Union* is preſerved, becauſe in that *Union* is involved and wrapped up the ſecurity and ſafety of *Both*. And ſo I paſs to the

Third, and laſt obſervable in the Text, the utmoſt bounds of your Patience; which is, A *Promiſe* of *Succeſs* and *Proſperity* unto *Both*; an aſſurance that God will not be wanting, where this *Union* is continued; and that taken from the manner of expreſſing the Phraſe in the Text, as it relates to the laſt words of the foregoing *ver.* the words are ſpoken by God himſelf as a *Precept*, and a *Promiſe*;-- the *Precept*, *He ſhall be*; and, *Thou ſhalt be*; -- the *Promiſe*, *I will be with thy Mouth, and with his Mouth, and will teach you Both what you ſhall do*: Bleſſed of the Lord is that People; yea, Happy is the Nation which is in ſuch a Caſe; where *Aaron* is *Spokeſman* for *Moſes*, no other then his *Mouth*; and *Moſes is to Aaron inſtead of God.*

Aarons Mouth;-- that implies all manner of Gifts and Graces by which he is of God duly furniſhed, and rightly qualified for his Office: *Moſes being as God*; that denotes the Highneſs of his Calling, the excellency of his Majeſty, and the Certainty of his Defence; he being thus the Signet upon the Arm, ſet there to be a Protection to

the

the Stars that are in the right hand of God, and through the tender mercy of the Moſt Higheſt they ſhall none of them be removed, *cap.* vii. 1. (to which I cannot too often recur, it being the Parallel to my Text) the *Promiſe* which is here made, is there endowed; the *office* which is here deſigned, is there conferred; *The Lord ſaid unto Moſes, See, I have made thee to be as God; --and Aaron thy Brother ſhall be thy Prophet*; Nothing is in the Text *promiſed*, or there *performed*; or, (if it be more agreeable to the ſcope in both places,) nothing is *commanded* or *required* either in one, or in the other, but *reciprocally*, and with a *mutual* reſpect; that ſo the ſupplement of all defects in either Government, might be one of another in love and good will; and the Complement of all from God himſelf, the merciful Maker and Appointer of them Both, might be a Bleſſing of Peace, Plenty and Proſperity; *I will teach you*, and ſo be with you in *whatſoever ye ſhall do*. The word in the *Septuagint*, *ver.* 12, 15. is very Emphatical, συμβιβάσω σε ὃ μέλλεις λαλῆσαι· --συμβιβάσω ὑμᾶς ἃ ποιήσαλε· I will *go along* with you in every thing that you ſhall ſpeak, I will *tread an even pace* with you in every thing you ſhall do; φωτίσω, καὶ ὑποδείξω· *Symach.* I will be a *Light*, and ſo a ſure *Direction* to you, that you do not in the leaſt miſcarry. This is the ſum of the whole; That the *Prieſts mouth* ſhall be *opened* in Righteouſneſs, becauſe *his words* are given forth *from the King*; The *Mouth* is but *One* and the ſame unto *Both*, becauſe *ſo* is the *Ordinance* of God; thereupon, this is the *Bleſſing* of Heaven for *Both*, that the *Word* ſhall not return *in vain*, until it accompliſh the *Work*, for which it was ſent; God will *proſper* the *words* of his *Mouth* to the *One*, the *Work* of his *Hands* to the *Other*, he will eſtabliſh the *Work* and the *Word* to them *Both* in Righteouſneſs.

The

The Mouth: that may imply *Eloquence*, as we may gather from the want of it, *v.* 18. Lord, I am *not Eloquent*: Being *as God*; that ſignifies *Power* and *Dominion*; -- *Te illi Præficiam ut ſis Princeps, & Judex, & Magiſtratus ejus, Fagius*: I have ſet thee above him as his *Prince*, whom he muſt honour before all the people; as his *Judge*, and an upright *Magiſtrate*, for whom thou muſt *do juſtice*, be ſure to do him right in the ſight of that People, whoſe honour he is to beſpeak for Thee: Now, what is *Eloquence*, without *Authority* to back it? it is not a *Word with Power!* What is all *Power* and *Dominion*, without a *Voice* to proclaim the Majeſty as moſt excellent? it is at the beſt but a *Dumb ſhew*! Both theſe being upheld together as the *Ordinance of God*, no queſtion that God will ſecure a Bleſſing unto that which is his own appointment: He will be with the *Prieſt*, becauſe his *Mouth* is no other then the *Mouth of God*; He will be with the *Prince*, becauſe he hath made him to be as himſelf, *inſtead of God*; but ſtill, his *Preſence* with *Both* is the reſult of *Union*, becauſe the God of *Iſrael*, which is to be in ſubjection unto *Both*, hath declared himſelf, that he is but *One God*: how can *Moſes* be the *Fear* and the *Dread* of *Pharaoh*, unleſs he be the *Love*, the *Choice* and the *Deſire* of *Aaron*? How can *Aaron* be (as he proved afterwards, *cap.* x. 7.) a *Snare* unto *Pharaoh* and his ſervants, at the *opening* of whoſe *Mouth Egypt* was to be *deſtroyed*, unleſs he hang upon the lips, the *words which he ſpeaks* be a *faithful* and diſtinct *Eccho* to the *voice of Moſes*? without *Aaron's Mouth*, the meekneſs of *Moſes* will be ſoon *deſpiſed*; and without the *Arm of Moſes* ſtretched out in defence, the *Voice* of *Aaron* will be but beating of, or ſpeaking *to the air*; Unleſs that *Aaron* be the *Mouth of Moſes*, what though his *face ſhine*? the people will but the ſooner turn away from him; *cum*

Jove Cæsar; *God* and the *King* as to Government have alike prerogatives; *Thunder* from above bespeaks the *Deity* as *terrible*; Thus the Highest doth give forth his Voice; --*Boanerges*, a *son of Thunder* here below declares *earthly Majesty* to be also *dreadful*! But unless *Moses* put words into the mouth of *Aaron*, stands by him, and stands up to him while he speaks, stretches out his *Rod*, whilst he lifts up his Voice; the *Mouth of Aaron* without this, will be *Vox & præterea nihil*; a *Voice* indeed, but *nothing* else, the noise no sooner heard, but no where to be found: Whose *Mouth* is fittest to preserve knowledge, and to proclaim Obedience, but his who is the *Messenger* of God, and of the King; of the Lord of hosts, and of him who like unto God himself is mighty in the battel? and whose *Arm* should be made bare in strength, but theirs who are the *Anointed* of the Lord; *Anointed* in a great measure for this very thing, that they should be a *Guard* and a *Protection* to all Gods *Holy Ones*, since they are themselves not unfitly called *Gods*, being all of them *children of the Most Highest*?

Shall I with all humility and due Reverence, speak the words of truth and soberness? it is in the Cause of *God*, of the *King*, and also of his *Priests*!

As the happiness is great to that People where this *Union* is most religiously observed, no other then as the result of the *Divine Institution*; so, sad is the misery, deplorable is the calamity both to *King*, *Priest*, and *People* upon the breach of it! I need go no farther for an instance then the story that is before us.

Would *Moses* and *Aaron* bring the people from *Egypt* through a wilderness into *Canaan*? This must be their *March*, Regular and solemn, *Num.* ii. 3. compared with *Num.* iii. 38. *Judah*, the *Princely Tribe* must set up his Stan-

Standard *Eaſtward*; *Moſes* and *Aaron*, *Prince* and *Prieſt* muſt keep the charge of the Sanctuary *Eaſtward*; (and hence not improbably the ancient Ceremony of worſhipping with their faces *thither-ward*;) *Judah* ſets up his *Standard* for the *Laity*: *Moſes* and *Aaron* theirs for the *Clergy*; and yet the latter to go along with *Judah* the *Prince*, who was to protect them, when ſettled in the Land of *Promiſe*; and upon the whole, whoſoever he was, *the ſtranger that came nigh to either of them, was to be put to death*: This was their *March* unto that Reſt which God had prepared for them: And yet notwithſtanding their *Station* and *Proceſsion* thus fixed by the Almighty, do *Moſes* & *Aaron* ſpeak nuadviſedly with their lips, either one to another, one of another, or one againſt another at the waters of *Maſſah* and *Meribah*, places that bore their names from thoſe ſtrivings and contentions: the anger of the Lord is immediately kindled againſt them all; and it was ſo inraged, that it was by no means to be appeaſed; *Moſes* and *Aaron* muſt onely *ſee that Land of Promiſe* into which they are *never like to come*; it ſhall be their puniſhment to *behold*, what they *never ſhall injoy*; in the *view* of, but their *foot* ſhall *not tread* upon the *goodly Mountain*, nor *Lebanon*; and then as for the *People*, their *Carcaſes* muſt *fall in the wilderneſs*, this is a froward Generation, it ſhall not enter into the Reſt of God!

When once there be *Diviſions*, many are the *thoughts*, many are the *ſearchings* of heart! I would not be miſtaken as an evil-ſpeaker, or a fore-boder of evil tidings, while I do thus mournfully, and with all lowly ſubmiſſion crave leave to make out the Parallel. Doth the *Civil Magiſtrate* either needleſsly contend with, or wilfully draw back the ſecular Arm from the Defence of the *Miniſtry*? and does he think thus to ſtill

the murmurings of the people? as the raging of the Sea, ſo is their madneſs caſting forth nothing but mire and dirt, foaming out their own ſhame; and is there no way to lay the ſtorm, but by mixing the waters with bloud? hath the Pilot no means to ſecure the Ship, but by throwing the Prophet into the waters, eſpecially ſuch a Prophet, as doth not fly from, but is ſtedfaſtly bent on his Courſe, to deliver and execute the Meſſage of his Maſter that ſent him?— Again, is the *Spiritual Mouth*, either ſilent in the behalf of, or clamorous and obſtreperous againſt? doth it either not ſpeak at all, as it ſhould in the defence? or is it froward, malepert and peeviſh againſt the *ſecular Arm*? do they, who ſhould conſult the ſtars of Heaven for direction in the voyage, either withhold their advice from, or unreaſonably quarrel with him that ſits Steersman at the Helm? This may be the dreadful conſequence of ſuch ill will between Both, *in Portu Naufragium*! certain ruine, and deſtruction to the Ship, and all that are in it; yea, and that in the Ken of the deſired Haven; as an aggravation to their Miſery, in the very ſight of Land; *Virtutem videant, intabeſcántque relictâ*! This is the ſore calamity upon ſuch ſad animoſities and diſſatisfactions on either hand; a ſtrange kind of infatuation upon all manner of counſels and deſigns, be they never ſo juſt and honourable! they may ſee what is good, and yet it doth eſcape them; a price put into their hand, and it falls away from them, for want of a pious heart united to each other in Love and Duty, and to God the maker of Both, in Fear and Reverence mutually to be exerciſed in the uſing of it!

And here, by the way, let it be ſeriouſly conſidered, that the firſt *Rejection* of *Saul* from being *King* over *Iſrael* was becauſe he invaded the *Prieſthood*; (let our new *Leviathan*

than ſuggeſt what he pleaſes, that the *Civil Magiſtrate* may reſerve the exerciſe of the *Miniſterial Function* to himſelf) yea, though there might be ſome reaſonable excuſe for it; as, *his enemies growing, and coming on upon him*; and, *he was not willing to ingage them, till he had made his ſupplication* before the Lord, 1 *Sam.* xiii. 11, 15. But, God had commanded the contrary, he was not of himſelf to make a *Vertue* of that *Neceſsity* without an expreſs permiſſion; therefore ſays *Samuel*, *Thou haſt done fooliſhly; and thy Kingdom ſhall not continue*: whereupon, God choſe to himſelf a Man after his own heart, one who (to avoid ſuch future preſumption) ſhould be a *Prophet* as well as a *Prince*; and therefore the *eating of the Shew-bread* upon an extream neceſſity, was not in him ſo notorious a violation of Sacred, and Eccleſiaſtical Order.

This was that *David*, who called for his *Sword*, which *hung behind the Ephod*, 1 Sam. xxi. 9. *Give it me*, ſays he, for, *there is none like that*; he goes forth with the Prayers, and the Bleſſing of the Prieſts to battel, 1 *Sam.* xxiii. 9. [ſtill I would urge a Teſtimony from Scripture, though it may be ſadly *obſerved*, a *new way of ſpinning out diſcourſes*, without any the *leaſt regard* had to the *Law and the Prophets*:] *Bring me hither the Ephod*, ſays *David*; that *Ephod* from *behind* which he took his *Sword*, and ſo it was *conſecrated* for the Lord's battels; thus doth he enquire of the Lord upon every enterpriſe, and that in no other way, then according to the *Divine Inſtitution*, with a linen *Ephod*: The anſwer from God to him was, either a ſpeedy return of Peace and ſafety; or elſe, a ſure caution certainly to prevent and eſcape the Danger: Upon this doth *Doeg*, that wicked *Edomite*, put forth his hand to fall upon the Prieſts of the Lord: kills them, onely to take poſſeſſion of their inheritance: and is *Abiathar* eſcaped

unto

unto *David* with the *Ephod* in his hand: there was a ſtrange Providence in the eſcape, and a wonderful ſecurity unto Both in that flight: 1 *Sam.* xxii. 23. *Abide with me*, ſays the King unto the Prieſt, *and fear not; for he that ſeeketh my Life, ſeeketh thy Life; but with me thou ſhalt be in ſafeguard*:— Both theſe for a while may be hunted after upon the Mountains by the ſons of violence; and yet they, travailing together in, yea and perſecuted through a wilderneſs, ſhall even there find a *Sanctuary* at the *Mount of God*; and in God's due time, which is the beſt for Both, theſe *Two* keeping ſtill cloſe together; the *Conſecrated Sword* in the hand of the One, the linen *Ephod* upon the breaſt of the Other; the *Kingdom* ſhall be *eſtabliſhed* in the hand of the One; the *Prieſthood* ſhall be *confirmed* to the houſe of the Other; theſe are the *ſure mercies* of *David*, and of the *Son of David*, to them Both:— But let not *David* in his proſperity forget the Houſe of *Abiathar*, which was afflicted with him in all his affliction; nor let *Abiathar* in his eminency and prelacy be unmindful of the ſervants of *David*; ſo overſee them, as to overlook them who were formerly a ſecurity to him when he fled from the face of Tyranny and Oppreſſion; let Both together live in that mutual Dependance in which God hath ſet them, carrying on the ſame deſigne ſo advantagious to Both; keeping as ſacred this *Union*, which I muſt ſtill re-inforce to be the *Divine Inſtitution*, leſt the laſt errour prove worſe then the firſt; and again, ſome *rebellious Sheba* do blow the Trumpet, (God in his mercy prevent ſuch doleful Alarms, that they never more be heard amongſt us!) *To your Tents O* Iſrael; *we have no part in* David, *nor inheritance in the ſon of* Jeſs; *Now ſee to thine own houſe* David: And would *David* look well to his own houſe, it muſt be by having a due regard unto,

unto, and a tender care of the Houſe of God: Thus *Pſal.* cxxxii. 1. *God remembers David* and all his *trouble*; in that, this was his *Oath* unto the *Lord*; this was his *Vow* unto the mighty God of Jacob; that he would not *come* within the *Tabernacle* of his houſe, nor *climb* up unto *his Bed*; until he *found* out a *Place for the Lord*; and, (with this moſt pathetick repetition of the words of his vow) an *Habitation for the mighty God of* Jacob.

The inſtance in the Text is the concluſion of the whole matter. *v.* 27. *Aaron met Moſes in the Mount of God, and kiſſed him*: Oh happy interview! *Moſes* and *Aaron* mutually embracing! *locus honeſtat*; the very *Place* beſpeaks both *Love* and *Honour*; it was at the *Mount of God*; and then the *Ceremony* denotes both *Veneration* and *endearment*; *Oſculum dignitatis*; he *kiſſed* him as a Token of *ſubjection* to him, thus acknowledging his Majeſty and Supremacy; *deoſculatus eſt ex amore*; he rejoyced in his heart when he ſaw him, and becauſe he loved him, he gave the ſeal of his affections with his lips; an intimation at this firſt greeting, that his *Mouth* joyned unto thoſe *lips*; *quaſi coaleſcebant in Unum Os*, was now become but *One Mouth*, with wch he was reſolved to proclaim Liberty to the Captives; and after that, enjoyn obedience to thoſe ranſomed ones; This was *Aarons* promiſe unto *Moſes*, and that becauſe of the *Divine appointment*, (the Brethren being doubly dear to each other both in the fleſh and in the Lord,) that, he would be *Moſes*'s *Spokeſman* unto the People; *he would be*, even *he would be unto him inſtead of a Mouth*.—*Moſes* embraceth *Aaron* in the Arms of Love and of Protection; the *Rod* in his hand is a *Sceptre* of favour held out, as a token of *good will* and *kind acceptance* to him; This is the *Rod* which ſhall be ſtretched out, working wonders in the defence of the Prieſthood: *Moſes*,

ſes, embracing him in his Arms, aſſures him from his very heart to the heart of his Brother, that they Two thus claſping together *coaleſcebant in Unum Hominem*, became now but *One Man*; this being the Promiſe of *Moſes* that he would never be unmindful of the Word of the Lord, as an everlaſting Command upon him, That *he ſhould be unto Aaron inſtead of God.*

Appl. Let it be known this day that there is a God in *Iſrael*; that this God is to be worſhipped; and that in the Adminiſtration of this worſhip, the Prieſthood is to be ſecured from Contempt, to be had in honour for the works ſake about which it doth converſe: I dare not in the leaſt venture to give directions here; he muſt not preſume who is the meaneſt and unworthieſt of all the ſons of *Aaron*, who hath not been Eloquent neither heretofore, nor ſince the Word of the Lord came unto him; but humbly beg we may, and heartily in all Duty and Submiſſion invoke we muſt the Aſſiſtance of the *Secular Arm*, leſt both our Meſſage, and our Perſons be altogether deſpiſed! Did I ſay, our *Meſſage*, or our *Perſons*? alas! we can eaſily venture both theſe through a bad, or through a good report, and be unconcerned; But, ſad it is to behold, that amongſt thoſe that are baptized Chriſtians, *Atheiſm* and *Profaneneſs* ſhould ſo ſtrangely overſpread it ſelf; yea and that notwithſtanding ſo many popular Diſcourſes every where made about the *reaſonableneſs of Religion*: hence it is that the *offerings* of the Lord have been abhorred amongſt us; whilſt irreligion, and a *licentious Libertiniſme* doth exalt it ſelf above all that is called *God*, or *Good* in the midſt of us! what means elſe the bleating of the Oxen, of the *beaſts of Baſhan* in our ears? the continued murmurings and gain-ſayings of *Core*? ſtrange fire every where offered up, whilſt the

Lamp

Lamp burning bright in the Sanctuary is neglected! and all this miſchief from ſome of the *ſons of Levi*, pretended ones at leaſt, fomented by the diſſentions of *falſe Brethren*, men that cannot be contented with their preſent ſtation, but they lead aſide the ſimple and the ignorant into Houſes. Oh! may *our new Laws* (for which we bleſs God, and have more and more cauſe to honour and obey Authority;) may *theſe* be *executed*; and may *our old Ones* not quite antiquated, be ſeaſonably *re-inforced*; and ſhall I humbly make one requeſt, laying that, and my ſelf at the feet of Majeſty, in the behalf of the place from whence I came, and for which I now ſerve; Let not us the *little children* of the *Prophets*, in the *very Schools of the Prophets*, be expoſed to the obſtinate perverſeneſs of *ignorance* and *ſedition*. *Aaron's Mouth* is opened for *Moſes* to the people, to declare his *Authority* as from *God* to be *Sacred* and *Inviolable*; that he is not ſubject to Man, nor the ſons of Men for any of his actions; but to his own Maſter he muſt ſtand or fall, even to God alone who hath appointed him; it is yet *open* for *Moſes* at the *Mercy-ſeat*, before the *holy Altar*, that he may be filled with *Grace*, *Wiſdom* and *Underſtanding* in the *execution* of *Juſtice* and the *maintenance* of *Truth*: And what may *Aaron* humbly expect in return from *Moſes*? nay, what does the Lord God require of him, but that *Moſes* ſhould *be as God*, to ſecure unto God his *Oblation*, the *Morning* and the *Evening Sacrifice never to ceaſe*? And is not all this for the *Lord's ſake*? for the *Lord* who hath preſerved the *Rod* of *Moſes* in *ſtrength* and *honour*; who hath confirmed his *Bleſſing* upon *Aaron*, in that his *Rod* alſo hath *budded*, and *bloomed Bloſſoms*, and brought forth *Almonds*, the fruits of *Joy* and *Peace*: God hath, as we do every day thankfully Commemorate it, made the *Horn* of *David*, though once

cut down, to flouriſh and *ſprout forth again*; he hath ordained a *Lamp* and a *Light* for his Anointed, a *Lamp* from out of the *Sanctuary* to guide him in the ways of *Peace* and *Truth*, that ſo he daſh not his foot againſt any ſtone of ſtumbling which *Schiſm* and *Rebellion* may lay in his way; he hath reſtored *Majeſty*, the *Excellency* of *Majeſty* to his *Prince*; He hath renewed *Beauty*, the *Beauties* of Holineſs to his *Prieſts*; and we hope and pray, that he hath given, and will continue *ſecurity*, the *Certainty* of *Defence* unto Both: Oh that the people therefore would in the fear of God, *Honour the King*, and *reverence* his *Prieſts!* that ſo there may be a further lengthning of our tranquillity, neither ſhall our iniquity, our froward peeviſh iniquity be our utter ruine: in vain ſhall we *pretend Loyalty* to *Moſes* the *ſervant of the Lord*, if we *vex Aaron* the *ſaint of God*: What? ſhall we quarrel at thoſe who bring, and at that Adminiſtration which doth diſpence the Goſpel of everlaſting Peace? How can we thus expect to be at peace amongſt our ſelves? May then the Throne be *eſtabliſhed* in Righteouſneſs, even upon the *Mount* of God; and may the *Mount of God* be *guarded* by the *glorious and ſure Defence of Angels*, becauſe of the *Throne* of him who is as *God* wch is upon it; thus as upon a Rock, the *Rock of Ages*, ſhall *Church and Kingdom* be built; * *nec Portæ Gehennæ nec Genevæ*, (as once by a *happy miſtake* out of the *vulgar* that Text was read) neither the *Gates of Hell*, nor the *Dark cloſe deſigns* of *Schiſm* and *Sedition* ſhall ever be able to *prevail* againſt them.

* *In* Gebennico lacu,
(*Mendum Typographi eſt*) *in* Gehennico lacu;
Namque à Gehennâ *quid* Gebenna *diſſidet?*
Pia Hilaria Angel. Gaz.
impreſ. Lond. pag. 68.

I con-

I conclude all, with thoſe Pathetical Petitions which our holy Church hath put into our Mouths; (for better I cannot uſe) and God accept them from the bottom of all our hearts.

O Lord Save the King;
And mercifully hear us when we call upon thee.
Endue thy Miniſters, whether of Juſtice in the State or Holineſs in the Church, *with Righteouſneſs*;
And ſo ſhalt thou *make thy choſen people joyful.*
Da pacem in diebus noſtris; *Give Peace in our time O Lord*;
For, whether it be againſt open violence and force offered from abroad, or againſt ſecret Treachery and privy Conſpiracy fomented at home; whether againſt profeſſed Enemies, or meerly pretending Friends, the worſt of Enemies, *there is no other that fighteth for us, but onely Thou O God.*

To this onely wiſe God who is alone able to make us underſtand our own happineſs, by keeping us in the ſtrict and ſolemn obſervance of *Uniformity*, at *Unity* amongſt our ſelves; that ſo to *Prince*, *Prieſts* and *People* there may be but *One heart* and *One mind* in the *Fear* of him, in *Love* and *Duty* to one another; To the *Authour* of our Peace, and of every good and perfect gift amongſt us; To *Father*, *Son* and *Holy Ghoſt*, Three Perſons, and *One God*, be aſcribed of us, of all Angels, and all men, The *Kingdom*, the *Power* and the *Glory*; *Dominion* and *Adoration*, world without end, *Amen.*

FINIS.